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 consideration of the subject. It is shown that the
 theory of the subject is not yet complete, and
 that there are many points which require further
 investigation. The second part of the paper is
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A VALEDICTORY DISCOURSE,

DELIVERED

AT THE

SOUTH CHURCH IN PORTSMOUTH,

NEWHAMPSHIRE,

XI AUGUST, MDCCCV.



BY TIMOTHY ALDEN, JUNIOR,

COLLEGIATE PASTOR

WITH THE REVEREND SAMUEL HAVEN, D. D.



AFFECTIONATELY INSCRIBED
TO THE CHURCH AND CONGREGATION
OF THE SOUTH PARISH IN PORTSMOUTH, WITH
THE DESIRE THAT IT MAY BE INSTRUMENTAL IN
CHERISHING THAT HARMONY AND LOVE, WHICH
HAVE EVER SUBSISTED BETWEEN THEM AND
THE AUTHOR.



PRINTED BY W. AND D. TREADWELL,
PORTSMOUTH, 1805.

REVEREND MR. ALDEN'S
VALEDICTORY DISCOURSE,

XI AUGUST, MDCCCV.

DEARLY BELOVED,

I NOW address you, probably for the last time, as a pastor of this Church.

Six years are elapsed since I had the happiness to commence my labors among you, as a minister of the religion of Jesus. It gives me the highest satisfaction to be able, from a retrospective view, to remark, that, during such a period, we have continued together in harmony and love ; and that it is NO ROOT OF BITTERNESS SPRINGING UP with its baleful influence, which has brought us to the present interesting, solemn, and affecting scene.

You are sensible, my christian friends, that I have given the fullest evidence, from year to year, that it was my heart's desire to live and to die with you. I was ready to exert myself, a reasonable length of time, so that the ministration of the gospel might NOT BE BURDENSOME TO any. You are sensible that I have, accordingly, devoted a considerable portion of the best part of my days to the instruction of youth, an arduous pursuit, important in itself ; but foreign from that of the profession, which, from an early age, has been my choice, and in which I hope to persevere to the last verge of life. You are likewise sensible that I am totally unwilling to be any longer engaged in a twofold employment, when the duties of the pastoral office are sufficient to engross every faculty of the greatest genius. "Though* painful to dissolve the ties, which at present unite us," as you have kindly said ; yet, after due consideration,

* *Parish records.*

tion, you think it to be out of your power, under existing circumstances, to agree permanently to furnish that habitation, food, and raiment, which the exigences of my station require.

IN the disposal of an allwise Providence, the time is therefore at hand, when we must part. Where my future lot will be cast is known only to him, who holds the destiny of every creature. This, however, I may venture to assert; in whatever situation I may be led to fix my abode, our prayers will continue to ascend for mutual blessings. In your moments of retirement and devotion, you will not be unmindful of him, who, with fear and trembling, has been over you in the Lord. I am persuaded that you will ever rejoice to hear of the welfare of one, at separating from whom, be it spoken with modesty, you have manifested a respectful and tender regret. IF I FORGET this part of the walls of JERUSALEM, LET MY RIGHT HAND FORGET HER CUNNING.

As a becoming guide to a few suggestions, on the present occasion, you will permit me to adopt those words of saint Paul, which you will find in the thirteenth chapter of his second epistle to the Corinthians, at the eleventh verse.

FINALLY, BRETHREN, FAREWELL. BE PERFECT. BE OF GOOD COMFORT. BE OF ONE MIND. LIVE IN PEACE; AND THE GOD OF LOVE AND PEACE SHALL BE WITH YOU.

AFTER giving, in this address, a very solemn valediction, the apostle proceeds to offer several *directions*, which are now proposed for the serious consideration of my esteemed friends of this society, and which, if duly observed, will be of temporal and eternal moment.

I. BE PERFECT. The original of this expression sometimes signifies to put those things,* which are in disorder, into their place. This *direction*, applied to the Corinthians, was of peculiar pertinence; for, after Paul left them, a Jewish teacher gained introduction, created a factious spirit, and made an alarming schism in the church. One great design of the apostle, in his epistles to these people, was to counteract the ill effects of his opposer's influence and to restore to order those, who had been seduced from the truth of the gospel.

It may be further observed that the original also signifies to become more and more established in order. In this sense, the *direction* is of universal importance to the lovers of Jesus.

MAY

MAY you, my christian friends, ever be delighted with that regular moral and religious deportment, which becomes the followers of the Lamb. God forbid that any false teacher should ever make divisions among you. Remember, however, that, at the present day, while some openly deny the truths of revelation, and, with a phalanx of sophistry and blasphemy, seem as if they would assail the very throne of heaven ; there are others, who, under the garb of pretended fidelity and zeal in the Redeemer's cause, seek the defenceless flock to decoy, harrass, and devour. Far be it from me to suspect THAT, AFTER MY DEPARTING, GRIEVOUS WOLVES SHALL ENTER IN AMONG YOU. If they should, it will be through failure of your own vigilance, under him, who has ever been your guardian, if you fall into their rapacious fangs a helpless prey. Keep your lamps trimmed and burning. Take no complacency in the specious representations of those, who make the law and the prophets, Christ and the apostles, hang upon unrequired and unessential modes and forms. Be not carried away with every wind of doctrine. Adhere, with inflexible perseverance, to the plain and simple precepts and doctrines of the gospel. Let Christ and his cross be the glory of your faith. THEREFORE, MY BELOVED BRETHREN, BE PERFECT. BE YE STEDFAST, UNMOVEABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD.

II. BE OF GOOD COMFORT. This *direction* follows that, which we have just considered, in nature as well, as in order. When the members of a christian community are regular in their observance of the ordinances of the gospel, and are harmoniously united to withstand the attacks of the artful and designing, they have a foundation to BE OF GOOD COMFORT. The Corinthians were happily recovered, by the eloquence and the energy of the apostle's writings, from the ruin, with which they had been threatened. They were, therefore, exhorted to that satisfaction and joy, which their situation seemed to inspire.

WE may farther consider them as encouraged to BE OF GOOD COMFORT, not only, under the idea of their restoration to order, when they had been broken and divided by the preaching of the Jewish innovator ; but, in faithfully attending to all the divine commands and to all the counsels, warnings, and threats, which they had received from Paul. He had revealed to them the will of God for enlightening their understandings, for raising their hopes, and for extending their views beyond the grave. They had, therefore, abundant reason to BE OF GOOD COMFORT.

PERMIT me, my christian friends, to suggest that this *direction* may, with no impropriety, be offered to you. The time has been, when your parochial embarrassments were greater, than at present. In course of a few years, to your commendation be it spoken, in addition to the defrayment of stated charges, you have liberally contributed to repair and ornament this house* of God. Be thankful to the great HEAD OF THE CHURCH for all the blessings you enjoy ; that your society has ever been preserved from unhappy divisions ; that you have been indulged with the ordinances of the gospel in their simplicity and purity ; and that you and your children still worship in the place, where your fathers were wont to rejoice in the God of their salvation.

BE persuaded to profit by all the reasoning OF RIGHTEOUSNESS, TEMPERANCE, AND JUDGEMENT TO COME, and by all the exhortations to faith and charity, which have ever been brought to your consideration with pastoral fidelity, affection, and zeal.

WHILE the speaker regrets, on *your* account, that the means could not have been afforded to make him so useful, as Providence would have enabled him, under more eligible circumstances, to have been, he is far from boasting of the manner, in which he has improved the talent entrusted to his care. He would address you in the language of Paul. AND I, BRETHREN, WHEN I CAME TO YOU, CAME NOT WITH EXCELLENCY OF SPEECH OR OF WISDOM, DECLARING UNTO YOU THE TESTIMONY OF GOD. FOR I DETERMINED NOT TO KNOW ANY THING AMONG YOU, SAVE JESUS CHRIST AND HIM CRUCIFIED. AND I WAS WITH YOU IN WEAKNESS, AND IN FEAR, AND IN MUCH TREMBLING. AND MY SPEECH AND MY PREACHING WAS NOT WITH ENTICING WORDS OF MAN'S WISDOM ; BUT, IN THE DEMONSTRATION OF THE SPIRIT AND OF POWER, THAT YOUR FAITH SHOULD NOT STAND IN THE WISDOM OF MEN, BUT IN THE POWER OF GOD.

III. BE OF ONE MIND. This *direction* was given the Corinthians with no less pertinence, than the two former. They had been reduced to a state of anarchy and contention. Some had been for Paul, some for Apollos, and some for Cephas. The apostle represented to them, in effect, that they ought not to have MEN'S PERSONS IN ADMIRATION, that Jesus Christ was not sometimes one thing and some

times

* *Note A.*

times another ; but, that all the divine promises “ consented* and stood firm in him to the glory of God,” and that the servants of the cross were but the humble instrument, under him, for making known, by their preaching, and for enforcing, by their example, the excellence of the gospel. It was his earnest desire that, being restored to order and harmony, they should be of one mind, as to the great and essential truths of religion.

MAY this richest of blessings ever be the privilege of this christian flock. May all belonging to it in a collective view, and may the respective branches of the various families, which compose it, in their social and domestic circles, ever experience HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY.

IV. LIVE IN PEACE. The apostle in this *direction* exhorted the Corinthians to their best interest as well, as to their duty. While torn by the faction of antichristian controversy, they were in a state of confusion, than which nothing is more foreign to the spirit of Jesus. We know that our holy religion is the offspring of heaven, because it proclaims PEACE UPON EARTH AND GOOD WILL TO MEN. Those, who sincerely embrace it, will exhibit its benignant influence in all their deportment. They will not only have its form, but they will feel its power in their soul. It will consequently ever be their delight to study and to follow the THINGS, WHICH MAKE FOR PEACE. The glorious effects will necessarily ensue, and they will be manifest in all the walks of life. The poor of this world will abound in that FAITH, WITHOUT WHICH IT IS IMPOSSIBLE TO PLEASE GOD. The rich will lay up their TREASURES IN HEAVEN, WHERE NEITHER MOTH NOR RUST DOTHT CORRUPT. The unlettered will have a knowledge superior to that of Greece and Rome. The most learned will be the most MEEK AND LOWLY IN HEART. The subject will yield a cheerful obedience to the rightful laws of his country. The sovereign will command, but to add to the happiness of mankind. Individuals will become angels in disposition. Those of the same family will cease to be at variance. Communities will be blessed with order, harmony, and love ; and nations will learn war no more.

How awful is the spectacle, where we witness a defiance of this heavenly *direction*, LIVE IN PEACE. There we behold anger, hatred, malice, and revenge. Those, who become slaves to their fury, are the most wretched of the human race. A greater curse upon earth cannot befall

* Locke.

a man,

a man, than to be doomed to associate with such. They are an antitype of hell. Who then would not delight in the religion of Jesus ? It is this, which subdues the vile affections of the heart, breathes peace to the world, smooths the bed of death, and fills the departing soul with joy, which all creation can neither give nor take away.

It has often been said that virtue in general has a great reward in the present life. There is certainly much truth in the observation, as it respects those, who **LIVE IN PEACE**. The man, who is under the influence of the principle inculcated in this *direction*, feels no hateful passion rankling in his breast. **IN** his **TONGUE IS THE LAW OF KINDNESS**. The very act of performing a friendly deed strows his path with every delightful flower. On the other hand, he, whose disposition is such as to be continually adding to the flames of dissension, or wounding the feelings of his fellow creatures by unmerited and ungenerous behavior, vexatious disputations, and slanderous aspersions, fixes a vulture upon his own vitals, which, like those of the fabled Tityus, will never cease to gnaw.

THEREFORE, my christian friends, **LIVE IN PEACE**. Your present and future happiness, the good of society, and the interest of the Redeemer require it.

THE establishment of the gospel ministry is appointed by the Most High, for promoting that pacific disposition and intercourse in the world, which the apostle enjoins. **THE LORD HATH ORDAINED THAT THEY, WHO PREACH THE GOSPEL, SHOULD LIVE OF THE GOSPEL**. Is it not then lamentable that they have so little encouragement, at the present day ? Is there any class of men, who were more active in effecting, and is there any class of men, who have suffered more, in a pecuniary sense, in consequence of obtaining our national liberty and independence ? But, I will not wound your feelings by dwelling upon this too general evil. I know your peculiar situation. I know the kindly disposition of my friends. I will drop the subject.

THE task, which devolves upon the teachers of religion, is infinitely momentous. Where they have the indispensable gifts and graces and the means as well, as the inclination to devote themselves wholly to the arduous work of defending and promoting the cause of Zion, happy must be the people, with whom the labors of such are spent.

THE writers of romance have often racked their invention to describe a terrestrial paradise ; but what can afford a more beautiful emblem

blem of heaven upon earth, than the parochial scene of a faithful minister and a virtuous people ?

MERE temporal happiness, however, is but a secondary consideration. Our highest privilege, in the present state, consists in the full enjoyment of those means, which are the best calculated to secure an **INHERITANCE IN THE KINGDOM OF CHRIST AND OF GOD.**

ALTHOUGH your venerable senior pastor have gotten beyond the period of activity and usefulness ; and although it be expedient for his unworthy colleague to leave a people, with whom he has often taken **SWEET COUNSEL ; BE OF GOOD COMFORT.** Fail not to exert yourselves for the reestablishment of the ministry among you. This is the happiest method for promoting that peace and unanimity, in society, which the apostle enjoins. Measures may be adopted to effect so desirable an object, no doubt, better now, than when my abode was first fixed in this place, although not in that liberal way, which the benevolence of many would prescribe. **BE NOT WEARY IN WELL DOING ; FOR IN DUE SEASON YOU SHALL REAP IF YOU FAINT NOT.** Some Joshua will be raised up to lead you to the possession of the heavenly Canaan. **LIVE IN PEACE ; AND THE GOD OF LOVE AND PEACE SHALL BE WITH YOU.**

MANY ideas rush upon my mind ; but it is too painful to give them utterance. A few concise addresses must, therefore, close this valedictory discourse.

I. MY aged friends, how many of your companions have left this mortal stage*, and are crumbling into dust, while you are left still to totter on the brink of the grave ! Permit me to remind you, as I have often done, that the time of your departure is nigh at hand. Have you fought the good fight ? Have you kept the faith ? There is but a step between you and death. May you be supported, under all the infirmities of your advanced and declining years, by that good and gracious Being, who has prolonged your pilgrimage upon earth. May you have all those consolations, which are so important to the peace of the soul, in the near prospect of the eternal world. God grant that you may finish your course with joy, and at last find an abundant entrance into that happy region, where there are rivers of pleasure forevermore.

II. FRIENDS in the meridian of life, be pleased to accept my best wishes that prosperity may attend you in every laudable pursuit. May your **SONS BE AS PLANTS GROWN UP IN THEIR YOUTH,**

B

and

* Note B,

and your DAUGHTERS, AS CORNER STONES, POLISHED AFTER THE SIMILITUDE OF A PALACE.

DURING the period of my residence among you, I have often rejoiced, when you had occasion to rejoice ; and my tears have often been mingled with yours. How many times have I been called to witness the tortures of disease, the anxiety of weeping friends, the struggling gasp for life, the pangs of dissolving nature ! How many times have I followed your contemporaries, brothers, sisters, parents, children, and the partners of your bosom to the grave, and have discharged the last offices of duty and respect ! How distressing and tender has been the scene ! But, why should I carry you to the tomb ? Why should I open those wounds afresh, which have scarcely ceased to bleed ? Rather let us consider that ALL ARE OF THE DUST AND ALL TURN TO DUST AGAIN ; but, that the time is coming, when, at the voice of the archangel's trump, every one will rise from the dead and receive, at the hands of a merciful God, a just award.

SUFFER a word of exhortation. Endeavor to realise the great end of your present existence. Nothing can claim a higher regard, than the religion of Jesus. Forget not that the honors and the riches, which you have acquired, or which you are, perhaps, eagerly pursuing, will afford no satisfaction in the hour of death. Strive for that crown of glory, which will never fade. LAY UP YOUR TREASURES IN HEAVEN.

It is to those of your standing principally that the young look for an example, as to the great duties of life. Your observance or neglect of those interesting duties, therefore, often gives a stamp to their character. Are you blessed with children or domestics, who reverence your conduct, as a law from heaven ? How painful to the departing soul will be the reproaches of conscience, if you shall have slighted this precious charge !

MAY you ever live in the love and fear of God. May you enjoy a length of days, upon earth, distinguished by activity and usefulness ; and, at last, through the merits of the Redeemer, be received into the mansions of eternal blessedness.

III. My young friends, you are sensible that I have endeavored to devote no small attention* to your noblest interest. Many of you have availed yourselves of the opportunity, and have made a progress, in treasuring up moral and religious instruction, which does honor to your capacity and industry, and which, as you advance to riper years, will afford a heartfelt delight. LITTLE CHILDREN, IT IS THE LAST

TIME

TIME, FAREWELL ! LET THAT, THEREFORE, ABIDE IN YOU, WHICH YE HAVE HEARD FROM THE BEGINNING. OBEY YOUR PARENTS IN THE LORD. FEAR GOD AND KEEP HIS COMMANDMENTS.

ALTHOUGH you are blessed with parents, brothers, sisters, and associates, the time will soon arrive, when you and they must part. Your cheeks now glow with the bloom of health and life exhibits many enchanting prospects ; yet ALL FLESH IS GRASS AND ALL THE GOODLINESS THEREOF AS A FLOWER OF THE FIELD. Not unfrequently have I been called in providence to follow those of your age to the dark and silent grave, where they are mouldering into dust. Nothing is more uncertain, than life.

THEREFORE, seize the moments as they pass. Daily reflect on that solemn scene, which none of us can shun, and which is ever nigh. Endeavor continually to conduct in such a manner that God may be your unfailing friend, and that, when you are called from time into eternity, you may be carried by angels into Abraham's bosom and be happy forever.

IV. To the members of this respectable congregation I am happy to acknowledge the candor, with which my ministrations have been attended ; but lament that I have not been more faithful and successful in the great and important work, of which I must one day give a most solemn account. You will accept the oblation of a grateful heart for all the tokens of kindness, attention, and respect, which you have been please to show to me and my family. May you be remunerated a hundredfold in this life, and, in the world to come, with an infinite reward.

V. DEARLY beloved of this christian church, although a wise Providence has ordered that I should be released from my present pastoral relation ; yet let us mutually cherish that affection, which becomes the followers of the Lamb. We have had repeated breaches, upon our number, which call for reflection, humility, and resignation.

MAY you be built up in faith, hope, and charity, until you shall join the church triumphant in heaven. Cease not to pray for this christian flock ; that it may not be scattered, like sheep upon the mountains without a shepherd ; that a pastor may soon be provided, who shall be faithful in dispensing the everlasting truths of the gospel, and whose labors in this part of the vineyard shall be honored with the happiest success ; and that our aged friend, for half a century the affectionate and esteemed

esteemed minister of this people, may be spared so long, as life can be a comfort and a blessing.

MAY he and his consort, like Zecharias and Elizabeth of old, ever walk IN ALL THE COMMANDMENTS AND ORDINANCES OF THE LORD BLAMELESS, that, when they shall sleep in dust, their children and their children's children may have cause to RISE UP AND CALL THEM BLESSED.

MAY we all so profit by the means of grace, with which we are favored, as at last to meet our Judge in peace ; and oh, that we may be to each other a crown of rejoicing, in the day of the Lord ! Then shall we unite with the church of the first born, whose names are written in heaven, never, never, never to part.

FINALLY, BRETHREN, FAREWELL.

BE PERFECT.

BE OF GOOD COMFORT. BE OF ONE MIND.

LIVE IN PEACE ; AND THE GOD OF LOVE AND PEACE SHALL BE WITH YOU.

AMEN.



NOTE A.

IN 1800, the South Church in Portsmouth was altered, repaired, and ornamented, through the voluntary, generous, and spirited exertions of a respectable number of its proprietors.

A HANDSOME projection of a semielliptical form, the subtense of which is thirtyfour feet, was made in the front gallery, in order to accommodate the singers. The ill looking braces, which had been set into the posts and beams were taken out. In lieu of them, substantial wooden knees were substituted. The walls were turned with an arch. The posts were cased. The inside of the building was neatly painted. The porch in front was also erected.

NOTE B.

THE number of deaths, which happened among the people of the South Parish from the 20 November, 1799, to the 12 of August, 1805, amounts to one hundred and seventytwo. Of these two were in their ninetieth year, six were between eighty and ninety, eight between seventy and eighty, thirteen between sixty and seventy, thirteen between fifty and sixty, sixtyfive between twenty and fifty, seventeen between six and twenty, and fortyeight were under the age of six years. Twenty of the deceased were members of the church.

NOTE C.

A DILIGENT exercise of the memory is the best expedient for giving strength to that faculty of the mind. If the leisure moments of early life be employed in treasuring up moral and religious truths, this important object will be effected, and a good foundation will be laid against the time to come.

UNDER the influence of these considerations, frequent opportunities, from 1 January, 1802, were afforded the youth of my pastoral charge to repeat, memoriter, such lessons, as I thought proper to prescribe, and as they were able to get.

THESE CONSISTED IN MANY SELECT CHAPTERS FROM THE BIBLE; WATTS' GATECHISMS, DIVINE SONGS, PSALMS, AND HYMNS; MASON ON SELF KNOWLEDGE; POPE'S ESSAY ON MAN; AND VARIOUS OTHER WELL WRITTEN PRODUCTIONS, IN POETRY AND PROSE, OF A MORAL AND RELIGIOUS NATURE.

To raise a laudable ambition, it was my custom to accredit all, in my church records, for the lessons they recited. As a further stimulus to excel, at the close of each year, they, who learned FIVE HUNDRED VERSES in the bible, or their equivalent in the other things proposed, received a neatly printed certificate for such a commendable improvement of their time. During my ministry in this town one hundred and thirtyfive masters and misses attended to this exercise. The number of certificates on the foregoing plan, which I had the satisfaction to bestow, amounted to SIXTYNINE.

APPENDIX.

RESULT OF AN ECCLESIASTICAL COUNCIL.

AT a mutual Ecclesiastical Council convened at Portsmouth, New-hampshire, on wednesday, 31 July, 1805, at the house of the reverend TIMOTHY ALDEN, the Junior Pastor of the South Church and Congregation in said town by letters missive from him and them jointly, setting forth that, whereas the Junior Pastor of said Church and Congregation, in consequence of the insufficient support he has received, or has a prospect of receiving, thinks it expedient that his pastoral relation to said Church and Congregation should cease ;

SAID Council being called in order to effect an honorable separation of said Pastor and People, the meeting being opened with prayer, the reverend mr. ALDEN and the committee in the name and behalf of said Church and Congregation appeared and stated that, in their mutual contract, at the time of his ordination, 20 November, 1799, it was provided that, if the said Church and Congregation should be induced, for certain reasons, to represent to mr. ALDEN, by a major vote of the parishioners legally called for that purpose, their inability further to comply with their said contract, it is declared that the said contract, on the part of the parish, should cease, six months after notification of said vote should be made to the pastor. And on the part of mr. ALDEN, it was agreed that, if, for certain reasons, he should consider his further residence with them inconvenient, he might demand a dismissal from them, six months after he should see fit to notify his request.

AND whereas mr. ALDEN, in consequence of his support being insufficient, did, on the 23 day of April last, notify said parish that, in six months from that date, his pastoral relation to them would be dissolved, conformably to said contract, and whereas said parish expressed to mr. ALDEN their inability to prevent the occasion of his removal by compliance with his proposals of addition to his salary and it was therefore supposed necessary, however painful, that a separation must take place ;

THIS Council, therefore, after taking all the premises into serious consideration, with pleasure express their high satisfaction in finding no kind of disaffection between the Pastor and People ; but deeply regret and

and lament that a separation should take place, merely for want of support, where so much love and harmony are mutually expressed. But, if such an event, so much to be lamented, must take place, it appears to this Council, by the contract aforesaid, that mr. ALDEN's pastoral relation to the Church and People aforesaid will cease on the 23 day of October next, as he will then have given them the notice required by the contract. But, if mr. ALDEN think it expedient to ask his dismissal before the expiration of that time, we advise that his request be granted.

WE rejoice to find that mr. ALDEN's character has not in the least degree, nor in any one instance been impeached ; on the contrary, he is in full standing in the Church and in the Gospel Ministry. We, therefore, do cordially recommend him to the notice and employment of the Churches of Christ, wherever God in his providence shall call him and wish him prosperity and good success in the gospel of our Lord.

DEAR brethren of this Church and Congregation, it is truly a painful task, to which you have called us, to dissolve the connexion between you and your pastor, to whom you have expressed a strong attachment, whose ministration you have professed to attend with great pleasure ; from whose instructions, therefore, there was reason to hope you might derive infinite advantage to yourselves and families. What occasion have you to be humbled under the frown of Providence and to look to the great shepherd of the flock to take you under his holy protection, keep you in perfect peace, and speedily give you a pastor after his own heart.

To his care we commend you, fervently praying that he would sanctify the various dispensations of his Providence to your spiritual good and preserve you blameless unto the day of the Lord.

Signed, JOHN TOMPSON, *Moderator, per order.*

Attest, SAMUEL STEARNS, *Scribe.*

Pastors and Delegates present, who composed this Council.

REV. JOHN TOMPSON,	DOCTOR IVORY HOVEY,
— JONATHAN FRENCH, SEN.	SAMUEL FARRAR, ESQ.
— JOSEPH BUCKMINSTER, D.D.	COL. ELIPHALET LADD,
— JOSEPH LITCHFIELD,	HON. JUDGE CUTTS,
— SAMUEL STEARNS,	ELIJAH STEARNS, ESQ.

RECOMMENDATION

RECOMMENDATION UNANIMOUSLY VOTED BY THE
CHURCH AND CONGREGATION OF THE SOUTH
PARISH IN PORTSMOUTH.

TO ALL TO WHOM THESE PRESENTS SHALL COME,

WHEREAS existing circumstances have rendered it necessary that the pastoral connexion should cease, between the reverend TIMOTHY ALDEN, jun. and the South Church and Congregation in Portsmouth, and an Ecclesiastical Council mutually chosen for that purpose having sanctioned such separation, the cause of which is fully explained in the result of the aforesaid Council ;

WE, the undersigned, a joint committee of the Church and Congregation aforesaid, appointed by the unanimous vote of the members of the Church and Congregation, at a legal meeting held on the 12th day of August, A. D. 1805, to prepare and deliver to the reverend mr. ALDEN a LETTER OF RECOMMENDATION, expressive of the attachment and affection, which they entertain towards him and of their regret at the separation ;

Do now, in the fullest and most cordial manner, recommend him to all christian Churches, wherever he may be invited to bestow his ministerial labors ; and, with much pleasure, we say that, during the six years of his ministry with us, his public and private character has been, not only irreproachable, but such as to win the esteem and love of his people ; that it is with much sorrow, on the part of the aforesaid Church and Congregation, that a separation has been found necessary ; and that no other cause, than the one assigned in the result of the Ecclesiastical Council aforesaid has occasioned it.

PAUL LAIGHTON,
JOHN MARSHALL,
AMOS FERNALD,
THOMAS SHEAFE,
JOSEPH HAVEN,
JAMES SHAPLEY,
NATHANAEL A. HAVEN,
LUKE MILLS LAIGHTON.

Portsmouth, 12 August, 1805.

FINIS.

Part of Library requested
by Hon. R. B. Anderson to the
Library, London.
1807, 1808, 1809









